

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

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subscribe themselves, or use their influence to
extend its circulation among their friends.
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Selections.

The Voice of the Pulpit.

Close of Theodore Parker's Speech at the
New England Convention May 18.

Look a moment now at the pleasing side
of our history, at the normal movement of
America during the same time. That anti-slavery
enterprise has called forth an amount of
disinterested heroism and self-denial
which is rare in any age. True ideas have
been set forth in opposition to the three false
ideas of the pro-slavery party. The true
design of government has been stated; the
true design of human law, and the true re-
lation of the traditions of men to the eternal
commands of God—and the true pre-
cepts which are the collateral security there-
of; all these have been set before the people
with clearness and strength—yes, with
eloquence and beauty. Inquiries have been
made as to the value of human government,
the foundation of human law and of the ob-
ligations men owe to it. The great truth
has been widely spread abroad, that the Law
of God is over all human statutes, and a
man must pay allegiance to that, though all
the governments of the world say no.

In Congress and out of it we have had
noble speeches and noble truths—from
Chase and Seward and Hale and Giddings
and Fowler and Allen and Mann; from
Charles Sumner—who has an early reward
for good deeds, and I hope will do more
than redeem his early promise. One other
man—shy and retired, but always a power-
fully all on the side of Human Liberty and
the Eternal Laws of God, a fit defender of
the 'First God, first Perfect, and first Fair,'
—has come forward, and delivered his
thought at the right time and place. It was
appropriate that the man in whose intellect,
so fairly just, so plainly fair, the spirit of
America now culminates and comes to con-
sciousness; it was appropriate that Emers-
on, like Michael Angelo and Milton, should
come out of his study to the defence of the
Eternal Rights of man. He has added a
new laurel to his honored brow.

Let me come to the conduct of the clergy.
The clergy of New England have often
been tried. Sometimes they have not
stood the rack. They have never done so
well as in this their greatest trial. The reason
is plain enough. The Fugitive Slave
Law is not only hostile to the noblest in-
stincts of human nature, to the commands
of justice, to the principles and sentiments
of Christianity, hostile to the design of all
righteous laws—which is to do justice, to
harm no one, to give every man his own—
but it is adverse to the very letter of the Bi-
ble—New Testament and Old Testament
too. Let me read you some significant things.
Here is a sermon from Dr. Furness of Phil-
adelphia, always on the side of right,—
preached there April 13:

'If the South be serious—what is im-
plied? When she says, 'Return our fugitives
or we will secede,' does not the South virtually
declare that the essential value of the Union,
to her, consists in the protection which it
affords to her slave property? She wants us
—it appears to us we are necessary to
her—only as we save slave hunters and slave
drivers, and to these offices, I will not
say for Christians, but for men? If upon
these terms we maintain the Union, what, in
the name of all that is honorable, is the
Union to us, a Union by which one party is
to possess slaves, and the other to stand
guard over them, and hunt them as occasion
may require? To be sure, they will pay us
in trade, and we may grow rich, but what is
it worth by which we buy only shame? It
may gild but it cannot hide our chains.
It cannot ransom our lost hour.
Nothing but slave drives, after all, every man
of us. Are we ready to make up our mind
to occupy a vile position? If we do,
we must first forget our fathers. We must
disown our Christianity utterly. [We must
deny our God.]

Here is another from OLIVER STEARNS of
Hingham, a modest and most godly man,
preached March 2d. Hear him:—

'Suppose Massachusetts should compel
him [Dr. Dewey] to go in the fugitive's
stead, and to remain, what then? Would
he name any consequences in mitigation of
the moral atrocity? Or would he consent
that his own brother or his own son should
be compelled to go as a peace-offering?—
Brother or son, I thank him for the word.—
It gives the true test. I look around me. I
try to think of some head of a family torn
to bits by violence, for no crime, by a fate
to which drowning at sea or perishing of
fever would be a blessed boon; or of some
young man with bright hopes preparing for
the business of life, or of some fair young
woman,—of my own children—put into ac-
tual slavery, with all its liabilities; I think
of hopes blasted, of faculties stified, of mind
extinguished, of the doom on posterity,—and
of this as a peace-offering,—and that I should
consent to this. No! not to save the uni-
verse. For where is God? Where is the
soul? Where is the law, the law which has
its seat in the bosom of God? Where is
man's moral nature? Where is left any
thing worth saving? I consent to that! As
soon would I consent to turn this house of

our solemnities into a heathen temple, to be-
come the priest of pagan rites, to help you to
bind my own child on the altar, and slay
him as a sacrifice to appease the anger of
an unknown God, that we might then go
to our homes in the hope to dwell there in
peace and safety.'

Here comes a sermon preached in Provi-
dence, April 27th, by one of the most ac-
complished scholars in New England, Rev.
F. H. HEDGE. He says:—

'For what shall we say of a government
or body of legislators that should wilfully
enact a law which they know to be immoral,
to meet some pressing exigency, or to secure
some present advantage? Such a govern-
ment would not only be guilty of deliberate
and awful wickedness, but would act suicidally,
and perpetrate egregious folly. This
would be substituting bare force for reason
and right, which scarcely an eastern Pacha
or Russian Autocrat will dare to do. No
government that does this can look to be
obeyed, except by aid of the bayonet, and
not long with that. No government can ex-
pect obedience from its subjects while con-
sistent to itself, in the very law which is
over all.'

'The individual conscience is one of those
rights to which society has no claim, and
which no government can lawfully force me
to surrender. For if I have such a con-
science—if I really believe in a law of God,
in my accountability to that law, then my
obedience to that law is more to me than
society, or anything that society can give.—
No government, therefore, has a right to de-
mand from me that for which it can offer
me no equivalent.'

'Remember, that those conscientious and
determined characters, who love the praise
of God rather than the praise of men, & who
regard the law of God more than the enact-
ments of men, are, in fact, the very pillars
and best securities of the State; and none the less so,
that they are not active politicians, but have
stood aloof from the caucus and from party
strife, and sought no share in the manage-
ment of public affairs, and none in the usurp-
ation of public money. It is on such men
as these—men of high principle and firm
sense—men who fear God and love the
right—it is on such as these that the best
interests of a State must always depend.—
And in its day of visitation and deserv-
ment—when its enemies have assailed it from
without, or fiery mischief has broken out in
the midst of its welfare and its very being
is in jeopardy; a few such men will be found
to be better than an army of loose, unprin-
ciple, vacillating spirits, who know no ab-
solute law, and no eternal right, and no
guide but opinion and interest, or the base
counsels of some Abimelech, whose voice,
with the vulgar, is the oracle of God.'

'Other governments besides that of Rome
assume to disregard the moral scruples of
their subjects, and affect to despise the
Christians within their borders. I mean the
genuine Christians—few enough in every
age, few even in countries that are nominally
Christian—those who stand on moral and
Christian principle, and would make that
the rule of politics and the measure of right.
These the government despises, and the or-
gans of government characterize them as
'a few fanatics'—that is the favorite desig-
nation—a few fanatics who obstruct the
course of the law, and would rend the na-
tion in twain with their radical and incendiary
principles. Yet, mark them well, these
Christians, these fanatics—yet governments
and government organs! Unpractical as
they seem, and impracticable—these are the
men who are bound to prevail; or rather,
they are the organs and representatives of
that which is bound to prevail and to rule at
last, if He that sitteth in the highest has
aught to do with human affairs. If it is
God's world in which we live, as we fondly
trust, and not Beelzebub's, then moral truth,
in the final result, must guide its course, not
cotton or iron, or the stock exchange, or
the foreign trade, or the home trade—nor all
these together.'

These are all Unitarians. But Justice is
of no sect. Here is a sermon from one who
bears the honored name of Beecher. He is
the brother of Henry Ward Beecher; he
has many more brothers worthy of the good
old stock, in other cities besides. The title
of his work is a lesson for the day.—'The Duty
of disobedience to wicked laws.' It was
preached in Newark, N. J. Hear the son
of Lyman Beecher:

'If this law is to be obeyed merely be-
cause it is law, no matter how diabolical its
spirit, then farewell to liberty, farewell to re-
ligion. There is henceforth no barrier to
the encroachments of corruption. Men of
debauched character may buy the votes of
demagogues and worm their way to Con-
gress, and, with unabashed front of infidel
licentiousness, ordain by law whatsoever in-
iquity they please, and we must obey, and
never question. If they may repeal the
golden rule to day, and fine me for obeying
Christ and doing to the fugitive as I would
be done by, they may repeal the decalogue
to-morrow, for the golden rule and the decalogue
are one. They may strike down the
Sabbath, close all Protestant churches, for-
bid us to read the Bible, or command us to
worship the Virgin, or the golden image of
Nebuchadnezzar, and we must not dare to
disobey.'

'If this law must be obeyed, then are we
a nation of slaves; Congress is an infallible
hierarchy—an infallible corporation of
political pontiffs, whose doctrines we must
believe or die.'

Here is a 'Bundle of Myrrh,' from Dr.
WITHINGTON, offered as a nosegay on
Thanksgiving day. Dr. W., I am told, once
wrote an article in the Courier, wishing to
send me to the States Prison for blasphemy.
Listen to him:—

'Now you must judge for yourselves.—
But my rule is, when I am cooped up be-
tween two contrary obligations, arising from
my municipal standing, I shall always choose
that which lies on the side of truth and eter-
nal justice. It was a maxim among the

Romans, when the judge found himself be-
tween two clashing obligations, to interpret
the law on the side of freedom. Noble peo-
ple! Your nation has perished, and has been
followed by a better religion and a worse
conduct.'

He has also 'a Form of Prayer for such
Christians as mean to aid in carrying into
execution the Fugitive Slave Law,' printed
on the Sermon cover.

Here is a Thanksgiving Sermon by the
Rev. W. H. MARSH, 'aiming to point out
the duty of a Christian people in relation to
the Fugitive Slave Law.' He thus handles
the doctrine that we must obey the law of
the land:—

'If the government, then, as is often done
on a slave plantation, and in some heathen
temples, should ordain adultery; would that
change it into innocence? If we vote they
should repeal the ten commandments, would
these be a what the less binding on our
conscience, than they now are? When the
preacher takes his text, must he declare, or
have it understood, the precept he would en-
force is to be obeyed, unless it should con-
flict with some act of Congress or of the
State legislature? Is he to own a library of
statute-books, and search them through, in
preparing a discourse; or on grave questions
send to some eminent statesman, or to the
Supreme Court, to know of a certainty,
whether such a precept or doctrine would
be Constitutional or legal? Nothing then
is left to God; Caesar has all things at will;
ourselves, our wives, our children, our forms
of worship, our religious belief. If by a
majority the known will of Satan is enacted
into a law, or it is commanded to worship
the evil spirit, or to deny Christ, and adjure
the Bible with every thing that pertains to
our religion,—all this God would make bind-
ing on our consciences! That majority,
then has power to fix the ultimate standard
of Right and Wrong; to make them change
places; and to do this as often as they
please. Then the difficulty of the man
might be relieved, who said, 'What a pity
lying is a sin; it is so useful in trade!'

'No where can we build, but on the foundations of righteousness, on
the solid rock of justice and truth. That
nation only is blessed, whose God is the Lord.
It is a new creed for a New England sanc-
tuary, it is the Atheist's creed, that injustice
framed into a law will work out the peace,
and welfare, and salvation of the land. We
find it not in that Book that proclaims to us
with trumpet tongue, and in warning tones
that gather fearful strength from the ages
past, that the kingdom and nation that will
not serve him shall perish. And people and
rulers are together responsible. It is wiser,
better, safer to obey God than men.'

Here is one of the most important period-
icals in North America, with a good name—
the 'New Englander.' It comes out of the
unadorned bosom of New England Orthodoxy.
It is published at New Haven, and edited by
seven worthy and good men, and called 'the
seven pillars'—for 'Wisdom hewed her seven
pillars' at the settlement of New Haven
Colony, and they are standing until this day.
Hearken to the voice of JOSEPH P. THOMSON,
the writer in the New Englander:—

'But suppose a man comes to him [the
pro-slavery minister] and says:
'Sir, I am a runaway slave, will you not
help me to a place of safety?
'A runaway slave! And do you come to
me a minister of the gospel, to countenance
us in running away from the minister
whom God has placed over you? It is my
duty to send you back as Paul sent back
Onesimus.'

'Ah, sir,' he replies, 'but I am a Christian,
and for the love of the Savior who bought us
with his blood, I pray you have pity upon me.'

'A Christian indeed! And do you not
know that it is the duty of servants to obey
their masters, and that it is your duty to re-
turn to yours?'

'But, Sir, my master is cruel, and I carry
with me the marks of the lash and of the
brand; I cannot have the Bible; I am torn
away from my wife and children; how can
I go back to be whipped and tortured and
made wretched? I had rather die first.'

'Well, if you will not be persuaded, I
must try other means;—so seizing him by
the collar, this minister of Christ calls to the
bystanders, the posse comitatus. 'What, ho!
here is a runaway slave! help me to secure
him to his master.' And with that they bind
the struggling fugitive with ropes, and drag
him to a Commissioner to await the appear-
ance of a claimant; and having thus dis-
charged his duty to 'Conscience and the
Constitution,' he draws upon the treasury of
the United States for five dollars and ex-
penses as by law provided. Now is he not a
saint? Does he not walk in the footsteps of
the Apostle Paul? Is he not a glorious rep-
resentative of the spirit of Christianity? Is
he not a worthy follower and minister of
the Lord Jesus Christ? The slave indeed
expected different treatment from a minister
of Christ, but he did not know how much
light has been shed upon the gospel duty of
catching negroes, by the discussions of poli-
ticians and other learned and godly men.'

'Does any one believe that the man who
wrote this epistle to Philemon would be a
slave-catcher under modern law? Would
Paul have laid hands upon James Hamlet to
force him back to slavery? He would have
rotted in jail first.'

Here is 'one more of the same kind,'
from that Puritan Minister who held divine
service on the end of Long Wharf the other
day, when Stas went as a Missionary to
Georgia. On the 10th of April, Daniel Fos-
ter, of Concord, said:—

'How sad the change in the religion of
this land in these dark days! Sad, at least,
so far as the course of the popular ministry
is a true index of the sentiment of the peo-
ple. The rulers of our nation and all our
partisans stand ready now to brand with the
name of infidels and traitors, the minister
who imitates the example of the Apostles
obeying God rather than man, and declaring

the whole counsel of God, whether men will
hear or whether they will forbear. Now
Doctors of Divinity, Theological Professors,
and Ministers of large and wealthy church-
es, join hands with our wicked Rulers, and
in the name of God bid us obey, without
hesitation, a law of utter and unparalleled
wickedness! Yea, they bid us go, if our
country should call us, to the battle-field in
support of this law, and in God's name take
the life of its opposers!'

'They vote down the proviso of freedom,
and open vast empires for the extension and
perpetuation of human bondage. The arch-
traitor who secured this disastrous result of-
fers, in excuse, the plea that to pass this
proviso is re-enacting the laws of God, by
which, without our aid, slavery is surely ex-
cluded. He knew, and the world knows to-day,
the utter futility of this base plea.'

'There is a life yet to be written, which
will illustrate with a painful interest and
power the apostasy of this nation. I refer
to one gifted by his heavenly Father with
transcendent abilities,—born and nurtured
through all his early years among the in-
stitutions of New England, who went forth in-
to the strife of a stirring life with deep reli-
gious convictions, with noble aims in view.—
On Plymouth Rock, on Bunker Hill, on all
the fields made rich and sacred by patriot
blood of Revolutionary sires, there poured
forth—an offering to Liberty—his voice has
been recognized, giving utterance to some
of the noblest sentiments, and most sweetly
spoken, ever heard on earth. The Old Com-
monwealth has lavished her honors upon
him, her adopted and best beloved son. But
he has fallen, and is now a wretched, ruined
old man. He went aside from the straight
path of rectitude, led on by ambition, lured
by impure passions, from one degree of
baseness to another and deeper, till, on the
seventh of March, 1850, he stood up in his
place in the Senate of the United States,
and publicly disowned the noble principles
of his early and innocent days, and offered
his own shameless service to the cruel slave-
power. Now you may see that proud intel-
lect darkened and debased, and the beloved
champion, the very Samson of New Eng-
land, the pensioned agent of oppression,
grinding in the prison-house of the Philis-
tines!'

'Now remember these ministers know
things. They have the Bible in their hands,
and they cannot plead ignorance to justify
their course. I said they were doing this
for some paltry consideration of present
interest. Dr. Dewey, who affirmed his readi-
ness to surrender child or mother, it obtained
his reward.—He is appointed Chaplain in the
Navy, and will stand a very fine chance to be
chosen Chaplain of the Senate of this great
Union. I distinctly impeach these men of
treason against Christ. And mark you this
prediction, the revelation of Eternity will
sustain this fearful charge. Those ministers
who take the Bible in their hands, and preach
the duty of obedience to this bill of abomi-
nation, are traitors before God and hypocrites
before men.'

'There is no service you can render to
God so acceptable as this, to succor and re-
lieve his oppressed, his suffering child. So
highly does God regard this service, that he
records it in the Book of Life, and in the
Great Day rewards the doer for these acts of
Love and Kindness, on the ground that they
were rendered to Himself. But so sternly
does God abhor contempt of man in his
suffering need, that to him who has been guilty
of slighting and despising the needy and the
oppressed, He will say at that time of final
award, 'Inasmuch as ye refused to minister
to these suffering children of oppression, ye
despised and hated me; depart, ye workers
of iniquity.'

These are only a few out of many similar
things which I might offer you. But, like
the grapes which Caleb and Joshua brought
back from their pioneering, they show what
a land of promise there is on the other side
of Jordan. The Doweys and the Rogerses
do not represent the Conscience of the
churches of America; only the Commerce
thereof. We need not despair of a Church
which can speak thus. Little associations
are passing resolutions against the wicked
and cruel law—refusing obedience to it.—
The soul of the Puritans has not wholly
died out of the churches of New England;
nay, it is not wholly asleep, and never will
be!

Hear what some of our brethren say on
the other side of the water:—

'At the half-yearly meeting of the Bristol
and Gloucestershire Congregational Union,
held at Nailsworth, on the 10th inst., the fol-
lowing resolution was unanimously passed:
—That the grief and shame which we have
long felt on account of the slavery which we
prevail in several of the United States of
North America, are greatly aggravated by
the fact, that not a few Christian Churches
and Christian ministers, so called, plead for
the continuance of that wretched system;
that our sorrow has been recently still fur-
ther deepened by the atrocious 'Fugitive
Slave Law,' which the legislature of the
United States has enacted; that, while it
would pain us to do anything which should
even seem inconsistent with international
hospitality, especially towards our trans-
Atlantic kinsfolk, during the approaching Con-
gress in London, we deem it right to express
our unanimous determination not to admit
to our pulpits any minister of religion, what-
soever may be his reputation in the States,
who hesitates to avow his abhorrence of
slavery, and his earnest desire for its speedy
abolition; but that, on the other hand, we
regard those American ministers, who in
their own country boldly declare their anti-
slavery principles, to be 'worthy of double
honor.'

These are Orthodox dissenters who pass
such resolutions.
The amount of heroism called forth in be-
half of the fugitive slaves is encouraging.—
The Vigilance Committee in Boston sent out
their circulars asking for money. Poor min-
isters and feeble churches sent their two or

three dollars—not without a blessing, like
that which followed the widow's mite; richer
churches (in the country) gave money; nay,
in some cities it is made plain that the Gos-
pel of Commerce has not driven the God of
Christianity out of the hearts of men. I
know one man who has got nearly three fugi-
tive slaves out of this City and into freedom
in the British Provinces. He needs none of
our applause. There is ONE who seeth in
secret, and rewardeth the good deeds done
in secret.

So much for the action on both sides—ab-
normal and normal action. Apparently, a
good deal has been lost; but I think, in the
past year, a good deal has been won. The
old Law of 1793 was a failure. Mr. Quincy
Says no man was ever returned from Massa-
chusetts under it. He may be mistaken.—
still, it was a failure. It recognized the prin-
ciple in the Constitution, and the legal obli-
gation to obey it; that was all. The Fugitive
Slave Law will prove a worse failure.—
In the eight months since its passage, it has
driven, I suppose, ten thousand American
citizens into the British Provinces. How
many fugitives has it returned to the South?
I think not twenty. In Boston, it has given
the Queen of England 300 or 400 subjects,
and the Slave States one single fugitive.
Only one has been returned from all New
England. At what cost was that done?—
How much has it cost that 'excellent and
respectable citizen,' Mr. Potter, of Savannah?
How much has it cost Boston? How much
the United States? The stealers of men (in
Georgia) will find it costly work; the mer-
chants of Boston will find it a dear way of
advertising their Cottons. After all, notwith-
standing the laws of Massachusetts were all
cloven to the ground, and the 'Sims' Brig-
ade' was on foot three days and three nights,
and as valiant as Falstaff—Sims had to be
carried off by the shortest possible route, in
the night, and in its darkest hour! The Kid-
nappers, with the Courts of Massachusetts
kneeling before them, with the authorities
of the city at their command, with the Army
and Navy of the United States to help them,
and the 'Sims' Brigade' on foot to serve
them—the Kidnappers had to take their
prey out of Boston in the dark, meanly,
sneakily, and by stealth!'

The Anti-Slavery enterprise never looked
so promising as at this moment. The Fugitive
Slave Law has done us service:—'Whom
the Gods destroy, they first make mad.' Mr.
Chay said he did not expect fugitives to be
returned by this Law; only to soothe the feelings
of the South! Why, there is a North to
soothe as well. This soothes it with nettles!

There is one great obstacle to Liberty in
America—that is, the Consciousness of able
men. It is the same North or South. It
takes slaves there; here it holds them. It
hates Democracy in both places. Ere long,
I think we shall see an open union between
the Consciousness of the North and South;
there has long been a secret alliance.—
There, it will oppose free labor, as it always
has done; here, oppose free trade; in both,
free thought, free speech, the unalienable
rights of man. That is the Slavery Party.
When both wings unite, we shall see more
clearly the foe we have to meet. This Party
in the South has already broken the Con-
stitution. What is the Constitution of the
United States in South Carolina, in Georgia,
Alabama, Louisiana, Tennessee and Ken-
tucky? Let Frederick Douglass go there
and see. Let Samuel Hoar go to Charleston,
and ask for the Constitution of the United
States! Yet Mr. Webster comes to the
North to talk up the Union! We know what
all that means!

Well, in America to forswear the great
Political Idea which has guided her general
conduct for two hundred and fifty years?—
When the Ethiopian changes his skin and
the leopard his spots! We shall never go
back. The exceptional, abnormal action be-
comes less and less, and Slavery be sear-
ched and burned up like morning clouds at
the rising of the sun. Such exceptional move-
ments occur in all nations: in England, un-
der the second Charles and James; yes, in
England from 1790 to 1819. The nations
move by ebbs, not in lines with a single
front. We are now contending for the ideas
which appear in Magna Charta; which Sir
John Fortescue praises in the laws of Eng-
land, 400 years ago, which conquered at
home when English royalty disappeared in
front of Whitehall on the 30th January, 1649;
which came here in 1620, to grow yet stronger
on a virgin soil; which blossomed visibly
before the eyes of the nation on the 4th of
July, 1776, and will one day give a broad
shade to all mankind—leaves for the healing
of the nations, and fruits for every man!—
The roots of English and American Liberty
run under the sea and unite; the branches
thereof spread over the ocean and embrace.
It cannot be torn up without splitting the
globe. It will grow for ever; yea, when the
names of America and England, now carved
upon the rim, shall have been outgrown, ef-
faced and forgotten.

What is to hinder the progress of Liberty,
the downfall of Bondage? In the South,
there are only 9,500,345 persons, all told; of
these, only 153,756 are free. In the North,
we have 23,553,328 freemen! In the next
Congress, the South will have 61 Represent-
atives in the House, the North 152! The
Census of Property would be yet more re-
markable; while the Statistics of Education,
Morals, the Census of Character, would show
yet more plainly which way the Balance of
Power inclines.

I thank God that we live at the time when
this great struggle is going on—this contest
of ideas! The contest itself is of great value.
It is not like the war of the Roses in
England, a question of persons, of families,
without ideas—a war chiefly valuable from
the fact that it used up the oppressors of the
people, and, thinking of the nobles, gave
the gentry a chance to come up; it is a war
between Right and Wrong. And the Right
is sure to triumph at last. The interest
of mankind is on our side—the obvious ma-
terial interest as well as the eternal spiritual
interest. With us is the impetus which the
Anglo-Saxon race has acquired in the last

400 years of its history; the Spirit of the
Age is on our side; the Spirit of Christi-
anity,—yes, Human Nature itself is on our side,
and the infinite God is with us for ever!

God and Humanity.

Extract from a Sermon by Beriah Green.

The religionists around us profess the
warmest regard for the Savior, especially as
the Atoning Sacrifice. For this purpose,
they employ the strongest language they are
able to select. Jesus Christ and Him cruci-
fied—they try, if possible, to outdo Paul in
magnifying his merits and exalting his
claims. To Him they profess to look as the
source of every blessing—the ground of their
salvation. Now if in all this they are at all
sincere, they will regard every man, who
maintains in his sphere and amidst his rela-
tions, the Divine authority at whatever haz-
ard or expense, with warm complacency
and deep veneration. If, for the sake of in-
tegrity, consistency and fidelity, he exposes
himself to poverty and reproach—contem-
ning wealth, reputation, friendship as nothing
in the comparison, they will love and trust him
as a living symbol of the crucified One.—
They will give him right cordially and grate-
fully their countenance, support, co-operation.
Thus will they make him a medium,
through which their regard for Jesus Christ
and him crucified may be manifested. But
the great body of religionists around us
move off in quite the opposite direction. If
any of their fellows dares to identify him-
self with a suffering Savior by hazarding or
enduring anything in honoring the Divine
authority, they are among the first to deride
him—to hold him up to suspicion and re-
proach. They heap upon him the most op-
probrious epithets. He is, they declare,
pharisaical, obstinate, headlong—a very fool
who is sacrificing his usefulness and reputa-
tion and comfort to the ideas with which he
is possessed! Thus, as they will hereafter
find, they pour contempt upon what they
profess to venerate—the cross of Christ.

We often witness attempts to magnify the
worth of the human soul. For this purpose,
the strongest language is chosen and em-
ployed with the greatest emphasis. Illustra-
tion is added to illustration, argument to
argument, one figure opens the way for
another. Around what is thus described
as of inestimable worth we are summoned
and urged with great solemnity and pathos
to exert ourselves for its salvation. We
must in this matter serve the Redeemer,
who, we are reminded, endured the agonies
of the crucifixion for its benefit. Where in-
terests so comprehensive and commanding
are at stake, heaven and earth are appealed
to for assistance. What prayers, what elo-
quence, what arrangements and processes,
what a compassing of sea and land, do we
not witness in this business of soul-saving!
But what is the human soul? what but the
personality of you, my brother, and me, and
every other member of the family of Adam
—that which makes each of us an *I myself*?
And in what else can our salvation consist
than in being restored, each man to himself
—restored to self-possession, inward harmo-
ny, the free and vigorous use of our charac-
teristic powers—to the prerogatives we are
naturally entitled to wield, and the privi-
leges we are naturally entitled to enjoy? We
are then saved when we are enabled to dis-
charge our duties and maintain our rights.—
And not otherwise. How can we be saved,
when for whatever cause, we live in the vio-
lation of the laws of our own existence; and,
though made in the fashion of man, are,
whether by our own passions or the pas-
sions of others, prevented from acting har-
moniously and responsibly? We are then
exercising ourselves for the salva-
tion of the soul when we endeavor right
earnestly to raise our fellows to the dignity
of the nature they inherit—when word-
wise and deed-wise we encourage and as-
sist them to be what the Creator designed
them to be, just, wise, and strong men, free
to employ their powers and expend their re-
sources in supporting His authority and in
promoting the general welfare.

But alas, the religionists around us to a
great extent separate the soul from human
personality and place its salvation in the
Future—in some sphere beyond the grave.—
Salvation with them does not even imply
self-possession—a restoration to the rights,
prerogatives and privileges which naturally
belong to mankind. Nay, many of them in-
vade the rights of their fellows, trampling
on their personality, and yet affect a lively
interest in their salvation. They can see
human nature assailed—reduced to the deepest
degradation, subject to all sorts of insults
and injuries, without indignation—without
coming manfully to its assistance. They
can even go the length of pronouncing slav-
ery itself consistent with the scheme of re-
demption? So that one may be at the same
time a saint and a slaveholder—a preacher
of righteousness and a trafficker in human
flesh! They are quite in favor of mission-
ary efforts among the slaves of this republic;
not for the purpose of proclaiming liberty
to the oppressed, but a future salvation!—
They have the effrontery to tell the slave
that it is the will of heaven that he should
wear out his present existence, as a chattel;
he ought therefore to reconcile himself to
all the flagrant contradictions and inconsis-
tencies, which such a condition involves.—
At any rate, they must refuse to exert them-
selves for his deliverance. They are on
good terms with his oppressor—giving him
their confidence as a sound Christian and a
high-souled patriot! They, however, mean
to show their good will by exhorting the
slave to lay up treasures in the unexpended
and for him the incomprehensible Future!—
And this, when the present life is the only
germ, whence fruit for the Future can be
expected! When in no other way can
reach the Future than through the Present!

The following extract from a work, pub-
lished by Bishop Meade, of Virginia, illus-
trates and confirms the statements thus re-
corded. The slaves are here addressed:

'Almighty God hath been pleased to
make you slaves here, and to give you noth-

In advance of the Telegraph--Daniel Webster Penitent.

Our correspondent who furnishes the following report of Mr. Webster's speech, has failed to inform us of the time and place of its future delivery. If on this account any of our readers should question its authenticity, they will find their argument counterbalanced by the fact that he ought to make such a speech.

SPEECH OF DANIEL WEBSTER IN 1852.

FELLOW CITIZENS: The feelings under which I appear before you to day, are widely different from those under which I have heretofore addressed you. I propose a brief review of my public history. In the far past, it was my hope to speak of the importance of a strict adherence to the policy of the then Whig party, believing that my success as a statesman depended upon its triumph. More recently, since party lines have been erased, my rallying cry has been the Union--anything and everything to save the Union, for I then saw that if ever I was promoted to the presidency it would be in consequence of my great attachment to the Union. Even this is now evidently a failure. The most strenuous efforts of my friends to procure my nomination by individual pledges before the party nomination was made, (a course unheard of before) shows conclusively that I was not the man.

Fellow-citizens: I have said I appear before you with feelings greatly changed; before, I felt conscious of my own strength, and relied on the might of my power. To day I feel as one stricken down and humbled. Like the wise man of old I can say, 'all is vanity and vexation of spirit.' To this last defeat I probably owe my salvation, if indeed so rich a boon be yet in store for me; it has arrested me in my mad career! I have reviewed my past life and Oh! what a life it has been fellow-citizens. Thrown on the stage of action in an eventful hour, gifted with no mean intellect; and what have I done? nothing; worse than nothing. The demon intemperance stalking through the land at noonday committing the most frightful ravages; seizing his victims indiscriminately from the intelligent and the ignorant, the rich and the poor from both sexes, and all classes, and conditions of society. So far from standing up in manly rebuke of this great and growing evil, I fell before the tempter.

Licentiousness too was rife in the land. Benevolent ladies were forming Magdalen societies, with a view to reform women degraded by men's lusts, and here would to God I had been found among the pure. But on this subject fellow-citizens my feelings will not permit me to say more. The reflection that I was a husband and a father, completely overpowered me and I am compelled to refer you to some of my impartial biographers for particulars. Mrs. Swisshelm has probably come the nearest doing me justice.

On the great question of human freedom I strayed myself with the oppressor, for on the side of the oppressor there was power. Review with me briefly my course on a question involving the liberties, not only of three millions of human beings actually held as chattels but probably millions yet unborn.

Born in Massachusetts, educated under circumstances calculated to develop an inherent love of liberty, I spoke in strong reprobation of American chattelism. Freedom's true friends were elated; my abilities as an orator, the prominence I had attained in the Whig party, my own sympathies with the oppressed, all conspired to make me terrible to the enemies of freedom, and so fellow-citizens I would have been; but I was ambitious; I wanted to attain to the highest place in the gift of this nation, I wanted to be President; and on the side of the oppressor there was political power. To propitiate that power I exerted myself to the utmost extent of my ability; made flaming speeches in the South with a view to satisfy slaveholders I was reliable where the interests of the peculiar institution were concerned, pursued such a course in the Senate as I thought best calculated to make myself popular with them; and finally as a crowning, damning act to my servility and infamy, gave my "full" support to what was called a compromise between slavery and freedom in which slavery got all--freedom nothing. I materially aided in opening up free territory upon which to plant and perpetuate slavery. My influence was given to enforce a law making you free-men of the north blood-hounds to bay on the track of any weak defenceless child, or woman, who may be claimed by any one as a slave; a law in direct variance with the plain teachings of Jesus; a law you cannot possibly obey without laying yourselves liable to that awful sentence "depart from me ye accursed;" a law without its equal in atrocity, on the statute book of any nation yet discovered.

I succeeded in procuring the sanction of prominent northern clergymen to that law; Teaching from the sacred desk men's laws first; until the idea of divine law being paramount is scouted by the multitude.

I have been zealous in bringing to punishment those who for conscience sake have violated that law, and when a man was put upon trial to determine whether he was a man or a brute; in Boston the capital of my native State on ground made memorable by the revolution; when a criminal court was held with closed doors, and Judges had to crawl under a chain to reach the judicial bench; I uttered no word of rebuke or condemnation.

But enough, I did not design making a lengthy speech. I feel that my political career is run, despised in the North, distrusted in the South, there seems nothing left me but degradation; (would it were oblivion) and unless this frank avowal should in some measure secure your respect, my name is destined to go to posterity, coupled with all that is infamous in man's intercourse with man. Fellow citizens I have done.

Tremendous cheering. One voice in the crowd was heard to say we are in a fix; supposed to be a clergyman of the Stuart stamp.

EDITORIAL BRIEVITIES.

It is proposed to commence the cultivation of tea in South Carolina.

General Lane has been elected to Congress from Oregon by a large majority.

The Legislature of N. Y., have made an appropriation for a hospital for Idiots.

There are 163,000 voters in Ireland, with a population of between six and seven million.

The Boston Bee is authorized to state that Mr. Webster is not going to Europe.

The Erie Methodist Conference which recently met at Warren passed a resolution condemning the Fugitive Slave Law.

The reports in circulation in regard to the Cuba rebellion are said to be without foundation.

The Grand Jury of Washington City have found a true bill against Dr. Gardiner for frauds upon the Government and John C. Gardiner has been arrested for perjury by the U. States Marshall.

A Detroit Correspondent of the True Democrat, thinks there can be no doubt that the Michigan Conspirators, whose trial is still in progress, will be acquitted.

Eli and Sybel Jones of New Bedford Mass., ministers of the Society of Friends have gone on a religious visit to Liberia and other places on the coast of Africa.

The Methodist Church North and South are unable to agree in the settlement of their differences. The matter will now be decided by the court.

The Lowell American says, Akron was the first place where a Woman's Rights Convention was held. If you had said the last neighborhood, it would have been right, Seneca Falls was the first, Salem and Worcester came in before Akron.

The Maine Liquor Law, is being successfully carried into effect in many places in that State. The dealers in Bangor sent their liquor out of the State. In other places it was poured into the streets.

The decrease of the population of Ireland, since 1840, as shown by the recent census, is 1,737,016. The terrible destruction of human life and happiness which this fact indicates, may to a great extent be set down to the credit of land monopoly.

Wm. Wells Brown, writes to Frederick Douglass's paper from England, advising colored men--fugitives from slavery--not to come to that country. The difficulty of procuring employment, for ordinary laborers is such as to give them no hope of success, in procuring a livelihood.

Gerrit Smith publishes his accounts as Treasurer of the Chaplin Committee, showing that he has received \$2,732 from 60 sources, and has paid out \$5,000 to be sent to Washington, \$2,000 to New York, \$5,000 more to N. York, and \$283 for incidental expenses; total \$12,283, leaving due the treasurer \$9,551. It ought to be made up.

The extra session of the Michigan Legislature closed on the 1st. They have passed a stringent law in reference to the sale of ardent spirits, making the seller responsible for all evil results which may follow from the sale of liquor.

The Whigs are quite busy abusing Judge Spaulding, and manufacturing an anti-slavery reputation for Mr. Vinton. The democrats are quite amused at their efforts to cut the argument from the scanty pattern. Their whole stock seems to be a professional speech which Mr. Vinton made some years ago in a case in controversy between Ohio and Virginia and for which he received from the State a very handsome consideration.

New Costume.

At a meeting of ladies, held in Milford, July 2d, to consider the propriety of adopting the new costume. Mrs. Abby H. Price, was called to the chair, and Almira B. Humphrey appointed Secretary. After discussion the following resolutions were unanimously adopted:--

1. Resolved, That, as bodice waists and whalebone have been proved by experience and testimony injurious, we repudiate them together with long, heavy skirts, as *moral evils*.

2. Resolved, That, as the "Bloomer dress" commends itself to our reason as more healthful, convenient, and becoming, to those who would be useful members of society, we will do all that we can, consistently with existing relations, both by precept and example, to favor its adoption.

3. Resolved, That, while we deprecate the idea of striving to be the first in fashion, we consider the present a favorable time to aid a good cause by being the first to adopt the New Costume.

ALMIRA B. HUMPHREY, Secretary.

C. CHANCY BURR reports in the Tribune 'that his mission of hunting the spirits is ended.' That it was undertaken in order to procure materials for a book on Fanatics and Fanaticism in America--which will be ready in a few months. In the mean time believers may hold on to their delusions which will be then effectually exposed.

A CLERICAL WHOPPER--Rev. Dr. Sprague in his Phi Beta oration at Cambridge informed his audience that in America "All enjoy the prerogatives of education--all are Christians."

A SIX--The Free Democrat of Milwaukee declares that the Democracy of Wisconsin has gone back to the Baltimore Platform, and that Free-soilers cannot sustain their nominations, State-wide. Note this. 'Tis the beginning; but the end is not far--True Dem.

Another National Victim.

Another human being has been branded as a chattel by U. S. Commissioner, Ingraham, of Philadelphia, and sent by a national agent and at the national expense to a Baltimore jail, to await a purchaser from the southern market. The proceedings in the case were lawyer-like, and without flaw, and the evidence direct and undeniable, and the man was given up. Nothing could save him. We have here a good exhibition of the only protection government affords to personal freedom.

The government permits the right of every human being to liberty, to be called into question, and the only hope of escape is through some flaw in the indictment, some legal informality. The republic of New Granada have nobly declared that human beings claimed as slaves are free, not only on their own soil, but also on that of their neighbors, the Peruvians, "because they are our fellow beings." A most valid reason, but one that this nation denies. She has prescribed the forms by which immortal men may be transmuted to merchandise, and the only preventive a legal technicality. No cry of citizenship--no plea of justice or humanity, is of any avail.

The report of the case, says the Pennsylvania Freeman, was furnished or the daily papers, by Mr. Webb, and may be relied upon as substantially correct. We give the report alluded to below.

TUESDAY, July 22.

U. S. COMMISSIONER'S OFFICE--Before Commissioner Edward D. Ingraham--Yesterday afternoon, a colored man named Daniel Hawkins, apparently about twenty years of age, was brought from the Lancaster county jail, where he had been serving out a sentence of three months for larceny, in the custody of Constable John Agen, of Third Ward, Southwark. He is said to belong to Wm. M. Risteau, of Baltimore, Md., from whom it is alleged he absconded a year ago last June. Before his conviction for larceny he had been residing at Columbia, Pa. The master obtained information of his conviction, and on Saturday night last in company with constable Agen, who had a warrant for the arrest of the fugitive granted by Commissioner Ingraham, proceeded to Lancaster. The term of imprisonment of the alleged fugitive expired on Saturday night, at 12 o'clock. A few minutes before that hour, the master and constable Agen went to the jail and paid the fine and cost of court in the suit, and at 12 o'clock arrested the slave in the prison, and in the morning started for Philadelphia, where the arrived at about 3 o'clock yesterday afternoon. A committee of the Abolition Society were in waiting at the office of A. E. Roberts U. S. Marshal, having probably obtained intelligence by telegraph from Lancaster, of the arrest. This committee is the most persevering set of men we have ever met with, and they never leave any thing undone to secure the liberty of a fugitive slave. Before the hour of 4 o'clock arrived, which was fixed for a hearing, this committee had obtained a habeas corpus from Judge Grier, of the U. S. Circuit Court, to have the body of the alleged slave before him at 10 o'clock this morning. The Commissioner remarked that the habeas corpus did not act as a supersedeas, and that he was prepared to hear the case; but as the counsel had left the room with the impression that the case would not be heard until this morning, the case was postponed. The slave was kept in the marshal's office all night.

At 10 o'clock this morning, the hearing of the habeas corpus was had before Judge Grier. D. P. Brown and R. P. Kane appeared for the alleged fugitive, and R. M. Lee and Bennett for the master. R. M. Lee presented to the Court the returns of Marshal Roberts, stating the authority upon which he held the prisoner, and asked to be permitted to make out his case before the Commissioner, with a view of his being given into the custody of his master. Judge Grier said that he had issued the habeas corpus merely for the purpose of ascertaining whether the warrant under which the fugitive was held, was legal in its character. It was not in the nature of a certiorari, to remove the proceedings from another body competent to give a hearing, nor would he allow himself to be made a committing magistrate at the whim and caprice of every body.

D. P. Brown, for the prisoner contended that the habeas corpus superseded the warrant of the Commissioner, but was willing, if the Judge thought otherwise, to withdraw the habeas corpus without argument, preferring to have a decision on a point so important, at some other time when there should be more leisure for deliberation.

Mr. Lee thought it would be wrong to withdraw the case from the Commissioner, as it would be casting an imputation upon him. He asked, therefore that the prisoner be remanded to the custody of the Marshal with a view of his being heard before the Commissioner.

Mr. Brown replied, that to settle the matter he would withdraw the habeas corpus. Judge Grier said, that the prisoner had never been taken out of the hands of the Commissioner, his purpose in granting the writ of habeas corpus being merely for the purpose of examining its validity. He then endorsed the writ, remanding the prisoner to the custody of the Marshal, the habeas corpus having been withdrawn, and further proceedings waived under it.

Commissioner Ingraham then took his seat to hear the case. Mr. Lee offered the proceedings had before Judge Heath, of Baltimore county, Md., which, after some conversation between counsel, was heard. They set forth that the alleged fugitive is the slave for life of complainant, having been born of a female slave, owned by him in the county of Baltimore Md., while she was his slave. Several affidavits were read of persons residing in the vicinity of the complainant, who testified to the fact that the prisoner is the slave of the complainant. The description of the person of the slave, contained in the affidavits, is very accurate. The slave has a peculiar appearance of face.

Dr. Thomas C. Risteau, sworn--The claimant is my brother; he lives on the Gunpowder Falls, about 11 miles from Baltimore; our farms are separated by the Falls; that is the boy of my brother's he is a slave for life; I have known him from infancy; he is in his 20th year; I knew his mother; he was born on my brother's farm; I have not the least doubt of his identity.

Cross examined--I was born and raised on the farm where I now live; my brother has had the farm he lives on all his life; my father died in 1822; he died before the birth of this boy; I am younger than my brother; my brother purchased the mother of this boy in Patapsco neck of Thos. Long, at a public sale, as a slave for life; this was after the death of my father; the boy was not born at the time of the purchase of the mother; I am positive. I first saw him when an infant, from his birth up to the time he left my brother; I first missed him in June, 1850; the day he ran away; I had seen him almost every day, as he was hauling lime from my lime-kiln; I first saw him after he ran away, about two or three weeks ago, in Lancaster county jail; I asked the boy how he got there, and he said he walked along the railroad; I was told in jail that he was committed on the 21st of April last; I saw the record; my brother and myself went to Lancaster, accompanied by Constable Agen, and arrested him when his time had expired; he was advertised a day or two after he ran away; my brother received information by telegraph of his being in jail.

[To the question, how did he receive the information?] an objection was made, and an argument ensued between Messrs. Brown and Lee.

Question admitted--My brother received information from a friend of his in Baltimore also from a gentleman in Lancaster named George Bowman; I had no information of the interval; my brother received the verbal information before he received the telegraphic notice. I know of no marks upon the fugitive's person myself, but have heard my brother say before the boy ran away, that he had a scar upon his cheek I believe under his ear.

By Mr. Lee--I attended the boy's mother in her confinement; the boy admitted while in jail that he was the slave of claimant. Wm. Wollis, sworn--I know William M. Risteau; he lives in Baltimore county; I live within a mile of him, and was born there; I know the fugitive; he is the slave for life of Mr. Risteau; I have not the least shadow of doubt; I have worked days after days with him on the farm; have known him from a small boy; knew his mother; she was the slave of claimant; the boy was born on claimant's farm, and I knew him before he could walk; I saw him about ten days before he ran away, and never saw him again until yesterday in the room here; I was time inspector of Baltimore county and saw the boy hauling lime; I have seen him helping his neighbor husk corn; I have always understood that the boy was a slave by reputation and the word of the master; I know when he brought the boy's mother; Mr. Risteau parted with the mother about 12 years since; don't know whether the boy got here by his master's consent.

John W. Shankland, sworn--I know Wm. M. Risteau, and am a neighbor of his; he lives in Baltimore county; I know the fugitive and have known him from a small boy; his reputation in the neighborhood was that he was a slave; can't say that I knew his mother; I have not the least doubt that he is the slave of Mr. Risteau.

Cross examined--I have lived in Baltimore about 28 years; a short distance from claimant.

The evidence here closed. Mr. Brown said, that they had no evidence to offer for the slave. He remarked, that if owners themselves would appear in court and make out their case in a regular manner, and by due proof, persons would find that there was no disposition on the part of the courts, such as was attributed to them; to resist the due execution of the law. In the case the respondent had no testimony to offer inconsistent with that adduced by the claimant. We are therefore satisfied, though by no means content, to let the law take its course, though it is not to be wondered at that we were not going to allow human rights to be sacrificed to imaginary constructions of the law.

The claimant then made the necessary affidavit required by Act of Congress, to put the fugitive into the hands of the U. S. Marshal, for the purpose of having him conveyed to Baltimore, Md. A warrant to remove the slave was made out by the Commissioner, and put into the possession of U. S. Marshal, A. E. Roberts, who started for Baltimore this afternoon at 3 o'clock, with the slave in custody.

Temperance.

Come to the Temperance Celebration and Pic Nic, to be held in Randolph, in a Grove on Friday the 15th day of August next. A general invitation is given to the citizens of the adjoining Townships. Come parents and bring your children that they may be entertained by an address that will be delivered expressly to them. Several able speakers from a distance are expected to be present.

The sweet songs that will be heard from the Randolph choir, led by Professor Morse, will add much to the interests of day.

A Free Dinner will be served to both old and young.

By order of the committee of arrangements. C. HARMON, " MRS. W. J. DODGE, " ARISTON COLLINS, " S. S. WARD, " WM. J. DODGE, " J. P. SALLEY, " J. C. BRANTNER, " HULON HOUSE, " HENRY MORSE, " M. W. STOUGH, Randolph, July 25, 1851.

Obituary.

DIED--At the residence of his father, on the 26th of 7th month, 1851, WILLIAM, son of Stacy Hunt, aged 26 years. The deceased for many months, suffered with a lingering disease, and bore his afflictions with manly fortitude. He was a young man of rare merit, and a mechanic of superior attainments,--naturally of an amiable disposition, and beloved by all.

Receipts for The Bugle for the week ending August 2nd.

R. Garretson, Westville, 1.50-347
E. C. Wright, Pennville, 1.50-358
J. L. Hoover, " 1.50-358
E. Lukens, Marlboro, 1.50-384
T. Wickersham, " 1.50-382
M. Walton, " 1.50-357
L. Wicksnham, Iowa, 1.50-324
B. P. Robinson, Rochester, 2.00-375
M. A. Walton, Augusta, 1.50-312
Wm. Norton, Georgetown, 3.00-338

Correction.

PARKER PILLSBURY, the notorious abolitionist and come-outer in Massachusetts, in his ridicule of the Church, lately held a mock meeting on Sabbath, in Salem, Mass., and went through the ceremony of taking several dogs into the church, baptizing them, using the words--I baptize thee, Bess, I baptize thee, Tiger, &c. We presume his new members will never equal their pastor in depravity.

When we first saw the above we thought it too contemptible and absurd to receive credence from any person of sense or to be worthy of refutation. The New Lisbon Palladium has however copied it as an item of news. We ask the Editor as a matter of justice to copy the following contradiction from the N. Y. Tribune.

Mr. Pillsbury is not one of our sort of anti-slavery men, nor much in love with *The Tribune*, but we can nevertheless afford to do him the justice to say, that the foregoing paragraph, which is traveling the rounds of the press, if we may believe the testimony of credible witnesses, is essentially and grossly untrue. Mr. P. on the occasion referred to, was endeavoring to present in as striking a light as possible the truth that God has put a difference between men and brutes, and that any institution which disregards this fundamental distinction is a gross insult to the Almighty. Everybody, said Mr. P., will admit the wrong of treating mere animals as responsible beings. How would a right-minded person, for example, be shocked at the administration of religious rites to a company of dogs? To impress this idea upon his hearers with the greater force he supposed the case of a cleverman gravely gave through the ceremony of taking dogs into the Church; "I baptize thee, Bess," &c. Taking advantage of such a scene excited, he asked the audience if they ought not to be even more shocked at seeing men, created by God a little lower than angels, degraded to the condition of mere brutes. Such we are told was his line of argument, such the object of the illustration out of which some unscrupulous person has made an extremely ridiculous and preposterous story. A good cause never requires its supporters to resort to misrepresentation.

From the Liberator.

Note from Mr. Thompson.

The following note from Mr. Thompson, brief and familiar as it is, will be read with interest by his numerous friends on this side of the Atlantic, giving his own assurance, as it does, of his safe arrival home.

125 SLOANE STREET, LONDON. }
Wednesday, July 8, 1851. }

MY DEAR GARRISON: During my absence from home, this morning, Mr. Farmer has, I learn, been writing you, and on my return I find myself situated to a few moments and a few words in communicating with you. I am well. I much enjoyed my voyage. The weather was for four days rough, but it did not affect my health or spirits. All but dear Garrison well. Our beloved boy is very weak, and our hope of his recovery is feeble. He is a most patient sufferer, though a great one. I have seen Mrs. Chapman, and have given her some account of my friends on your side.

I am on my way to the House of Commons, to hear the debate upon Mr. Hume's Reform motion. My kindest regards to all the friends of the cause. I can scarcely believe I am so far from you--and yet I am not distant in spirit, but with you, and in perfect and indissoluble sympathy with you.

You shall learn through one medium or another what my movements are. Believe me, ever,
Your own friend,
GEO. THOMPSON.

THE INVASION OF CUBA--Information has, we understand, been received in this city that the parties heretofore engaged in the enterprise against the Island of Cuba have not yet abandoned their criminal intentions, but threaten that they will renew the attempt a few months hence. It is said that some hundreds of those who have been engaged for the purpose are to be sent to Cuba during the summer in small numbers, by different vessels, as mechanics seeking employment on the island in their respective professions, but who will secretly provide themselves with arms and be prepared in a body to join any armed expedition which may succeed in landing--National Intelligencer.

The President but a Mobocrat.

Gerrit Smith in writing to Frederick Douglass, says:

Much joy is expressed that you have settled down upon the Anti-Slavery interpretation of the federal Constitution. I have observed for years, that you were coming to this conclusion. But far more joyful to me is my knowledge of the fact, that you hold, and have long held, that slavery is incapable of legalization; and that Constitutions, as well as statute-books, are destitute of the power to give it validity. Law is for the protection, not for the destruction of rights. Hence, that is most clearly no law, which is enacted for the purpose of stripping men of all their rights, and turning them into chattels. At the point, where government would reduce men to slavery, just there does it resolve itself into a mob, and just there it is entitled to no more loyalty and reverence than any other mob. And whenever the President of this nation signs, or enforces an enactment for enslaving men, he is, in so doing, but a mobocrat and an anarchist; and the people are just as much bound to look with contempt upon him, as upon any other man's mobocracy and anarchy. I speak in this wise of government and the President, not because of my deep and well-known conviction, that the federal Constitution is an anti-slavery instrument; for I would speak in this wise, even did I regard the Constitution as pro-slavery.

CHURCH ACTION ON LAND REFORM--At the meeting of the Wesleyan Methodist Conference of Illinois, at Havana, Kane County, in May, the following was adopted: Resolved, That Land Monopoly is one of the greatest sources of human misery that ever cursed our race, and we deem it our duty, as Christians, to keep Land Reform in the foreground among our other reformatory principles, and co-work with God in the fulfilment of that prophecy, which declares that every man shall sit under his vine and fig-tree.

Anniversary of the Western Anti-Slavery Society.

The Executive Committee of the Western Anti-Slavery Society, hereby give notice that the Annual Meeting of the Society will be held in the neighborhood of Mr. Union, Stark Co., Ohio, a distance of three or four miles from Alliance on the Cleveland and Pittsburgh Railroad. The meeting will commence on SUNDAY the 24th of August, at 10 o'clock, A. M., to continue for three days. The first day will be devoted to the discussion of the important principles and measures of our enterprise.

PARKER PILLSBURY, C. C. BURLEIGH, and perhaps others from the East, will be present, imparting interest to the occasion by their eloquence and aiding in the important deliberations. The many and unparalleled interests connected with our cause--its present interesting position--the favorable condition of the public mind for pressing its claims, will urge upon all the friends of freedom without any agency of ours, the importance of this annual assembly. The Committee do, however, earnestly invite all the members and friends of the Society, to come up on this occasion and give to the cause the encouragement of their presence and the aid of their counsel in securing more vigorous and efficient efforts than we have heretofore been able to adopt.

In behalf the Executive Committee,

SARAH McMILLEN,

SECRETARY.

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SALEM INSTITUTE.

THIS INSTITUTION, located in Salem, Columbia County, Ohio, will commence its operations under the care of the subscriber. The Building is commodious, with Study and Recitation Rooms. The services of a thoroughly educated Frenchman, recently from Paris, have just been secured as Teacher of the French, German and Italian Languages, as well as of Drafting, Drawing, including Sketching, Engraving and Painting in water colors and oil. His modes of teaching are those now practiced in the best Universities of Europe. An arrangement has been made with Mr. J. W. Lusk, an eminently successful Teacher of the Spencerian System of Penmanship, to give a course of Lessons in that art during each term of the year. A series of Lectures on Anatomy, Physiology and Hygiene, will be delivered during the next term,--and probably during each term of the year,--by Dr. R. H. Mack of Cleveland, whose experience as a lecturer, fine French Manikin and Skeleton, and numerous Plates, cannot fail to render the subject interesting to all who may attend his course. Other Scientific Lectures will be delivered during each term.

The Institution is furnished with Philosophical, Chemical and Astronomical Apparatus, Outline Maps, Historical Charts, Anatomical Plates, a Surveyor's Compass and a well selected Cabinet of Minerals.

Students must be Punctual in their attendance, unless prevented by sickness, or urgent duties. Those who wish to study the languages, should commence with the term, so as to enter the Classes when first formed.

The Course of Instruction shall be thorough and Practical.

TUITION PER QUARTER OF ELEVEN WEEKS:

To be paid either during or promptly at the close of the Term.

Reading, Penmanship, Arithmetic, English Grammar and Geography, \$3 00

The Elements of Algebra, Geometry, History, Natural Philosophy, Chemistry, Astronomy, Geology, Anatomy, Physiology, &c., 4 00

The Latin and Greek Languages, the Higher Branches of Mathematics, with their application to Natural Philosophy and Astronomy, Book-Keeping by Double Entry, &c., 5 00

EXTRA CHARGES.

The French and German Languages, Drafting, Drawing and Pastel each, 8 00

Sketching and Painting in Water Colors, each, 4 00

Attending both Mr. Lusk's Course in Penmanship, and Dr. Mack's Lectures, 1 00

For the Italian Languages and Painting in Oil, moderate charge.

Literary Exercises shall receive due attention. Board, including Lights, Fuel and Study Room, can be had in respectable Families in the town and vicinity, at \$1.12 to 1.25 per week, and Rooms obtained for those who wish to board themselves.

Books and Stationery can be had in Salem. Any other information in reference to the School, Board, Rooms, &c., can be had by addressing the subscriber, or Barnaby & Whinery, Book-sellers.

The next Term of 11 Weeks, will commence AUGUST 1st, 1851.

WM. McCLAIN.

July 21, 1851.

Select School.

M. E. Pinkham and Sister would respectfully inform their friends of Salem and vicinity, that they intend opening a SCHOOL in the High Street School House, on the 28th of the present month, where instruction will be given, at low prices, in the common branches of an English education, also in the French and German Languages. The rudiments of Latin will be taught, and, if desired, particular attention may be given to the study of Botany and Physiology.

Salem, 7th mo., 22nd, 1851.

N. B. Colored children and adult females of color, will be admitted to the school.

IN TOWN AGAIN.

